

SOME USES OF ل AND م IN THE QUR'AN

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In the Qur'an, where ل with a jussive indicating a prohibition is followed by a second verb also negative, ل is normally repeated, for example, iv. 169: بِأَهْلِ الْكِتَابِ لَا تَغْلُبُوهُنَّ فَإِنْ كُمْ وَلَا تَقُولُوا عَلَى اللَّهِ: (O people of the Book, do not go beyond the bounds in your religion, and say nothing but the truth about God.) Cf. v. 48, 81, 88; vi. 151; vii. 149; ix. 85f.; x. 105f.; xi. 86, 114f.; xvi. 93 f., 96 f., 128; xvii. 24, 31, 33 ff., 38 f., 110; xviii. 22 f., 27, 72; xxvi. 183; xxvii. 72; xxviii. 6, 87 f.; xxix. 32; xxxi. 17, 33; xxxv. 5; xl ix. 2, 11 f.; lxv. 1; lxxi. 22; xciii. 9 f. There are, however, places where the one negative particle governs both verbs.

ii. 39: لَا تُبَلِّسُوا الْحَقَّ بِالْبَاطِلِ وَتُكْسِبُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ: (Do not confuse the truth with vanity and [do not] conceal the truth knowingly.)

ii. 184: وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُنْذِلُوا بِهَا إِلَى الْحُكَمَ: (Do not consume your property among you in vanity and [do not] offer it as a bribe to the judges.)

xlvii. 37: فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ: (So do not grow faint and [do not] call for peace.) It is possible that تَدْعُوا may be subjunctive governed by وَ, indicating the consequence of what precedes, and be translated "so as to call for peace", but Blachère takes the second verb as negative, translating, "Ne faiblissez donc pas! Nappelez point à la paix."

viii. 27: لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَمَنْ حَمَلَ أَمْانَاتَكُمْ وَأَنْتُمْ تَعْلَمُونَ: (Do not be unfaithful to God and the messenger and [do not] be unfaithful to your trusts knowingly.) Baidāwī in his commentary remarks that وَخُونُوا may be subjunctive, but he seems to prefer to treat the negative as governing both verbs.

While there may be some doubt about this verse, it is quite clear that the second verb in ii. 33 (cf. vii. 18) is subjunctive: وَلَا تَقْرِبُوهُنَّ فَتَكُونُونَ مِنَ الظَّالِمِينَ: (Do not approach this tree lest ye be among the evildoers.) Other examples where the second verb must be subjunctive are iv. 128; v. 24; vi. 108, 154; viii. 48; xi. 67, 115; xii. 5; xvi. 96; xvii. 23, 41; xx. 83, 115; xxvi. 213. In several of these examples there can be no confusion,

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as the subjunctive and jussive forms differ. The second verb is preceded by فَ in all these examples.

Attention should be drawn to another example where لَمْ governs two verbs, this time in a conditional sentence, namely xi. 49 (إِنْ تَغْفِرْ لِي وَتَرْحُنْ أَكُنْ مِّنَ الظَّالِمِينَ) (If Thou dost not forgive me and [dost not] have mercy on me I shall be among the losers.) The sense makes it quite clear that the negative must govern both verbs.

When لَمْ is followed by two verbs in the negative it also is usually repeated, for example, ix. 4: ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يَنْظُمُوا: (Then they did not fail you in anything and did not support anyone against you.) Cf. xvii. 111; xxiii. 70 f.; xxv. 67; lx. 8; cv. 1 f.; cxii. 3 f. In x. 40 لَمْ is followed in the next clause by لَمْ (not yet). In xii. 109 there is a sentence in which the second verb must be subjunctive: أَنْلَمْ يَسِيرُوا فِي الْأَرْضِ فَيُنَظِّرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ (Have they not travelled in the earth so as to see the end of their predecessors?) Bell has "and seen", Blachère has "et considéré", but Arberry treats the لَمْ as governing both verbs, for he translates, "Have they not beheld?" The same wording is found in xxx. 8; xxxv. 43; xl. 22; xlvi. 11. In each instance Arberry translates, "and beheld". Bell has "and seen" each time, and Blachère has "et considéré" each time, except in xxx. 8 where he translates, "en sorte qu'ils ont considéré". But notice must be taken of xxii. 45: أَنْلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَمْلُؤُنَّ بِهَا (Have they not travelled in the earth so that they may have hearts with which to understand?) Here there can be no doubt about the use of the subjunctive, and the fact that it is used here leads one to treat the passages mentioned above, where subjunctive and jussive have the same form, as subjunctive.

An example of governing two verbs is found in vii. 21: أَلَمْ أَنْهِكُمَا عَنْ تَلْكِمَا الشَّجَرَةِ وَأَقْلِلْ لَكُمَا لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنْتَ مِنْ قَبْلِ: (Did I not prohibit you from that tree and [did I not] say to you...?) A slightly different construction is found in vi. 159: أَوْ كَسْبَتْ فِي إِيمَانُهَا خَرَاءَ أَوْ لَوْلَا (Belief will not profit anyone who has not believed before or acquired some good in his belief.) The use of أَوْ suggests the carrying over of the negative to the second verb. A similar construction occurs with لَوْلَا in xxv. 23.

Two examples can be quoted of لَمْ in a conditional sentence governing the two verbs, viz. iv. 93: فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيَقْلُو إِلَيْكُمْ: (If they do not withdraw from

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you, [do not] offer you peace and [do not] restrain their hands, take them and slay them), and vii. 22: (If Thou dost not forgive us and [dost not] have mercy on us...); cf. vii. 148. Here we have the same construction as with ل in xi. 49.

Finally attention may be drawn to a different combination of tenses where ل with a jussive is followed by a perfect. In the following two examples the perfect is obviously affirmative.

xlv. 30: أَفَلَمْ تَكُنْ آيَاتِنَا تُتْلَى عَلَيْكُمْ فَأَسْتَكْبِرُتُمْ (Were not My signs being recited to you, and you were proud?)

lviii. 14: فَإِذَا لَمْ تَقْعُلُوا وَتَابَ اللَّهُ عَلَيْكُمْ (If you do not do so and God returns to you....)

The peculiarity which should be particularly noted is when one negative applies to two verbs, a feature to which the grammars do not seem to draw attention.